

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the *Private Journal* of Orson Pratt.)

(Continued from our last.)

May 25th.—A hard frost last night, and at 5½ o'clock the barometer stood at 26·350, attached thermometer 40 deg., detached thermometer 35·8 deg. The morning is calm with a beautiful clear sky. We fed the whole company of Indians both last night and this morning. They appear very friendly, and have a written recommendation in the French language, from Mr. Papan, one of the agents of the American Fur Company. They brought with them the U. S. flag. We travelled five and a quarter miles, when I halted a few moments to take the sun's meridian, which gave the latitude 41 deg. 41 min. 46 sec. We travelled seven miles further in the afternoon, and encamped for the night a few miles east of the meridian of Chimney Rock. I here took a lunar distance for the longitude; also, by an imperfect trigonometrical measurement with the sextant, at the distance of about three miles, Chimney Rock appeared to be about 260 feet in altitude. Mosquitoes are troublesome this evening. On account of the late rains the ground has been quite wet during the day. The soil being of a soft marly formation causes the water to stand in ponds and pools, which have been numerous for 15 or 20 miles, making a good harbour for frogs, which by their music seem to enjoy themselves much.

May 26th.—At seven o'clock this morning, the barometer shows 26·149, attached thermometer 58 deg., detached thermometer 56 deg. The morning is calm and clear. In about four and three-quarter miles we arrived at the meridian of Chimney Rock, our road being about three miles to the north of it. The Platte valley is here about 3790 feet above the level of the sea. Two and a quarter miles further and we came to a halt, latitude 41 deg. 45 min. 58 sec. The variation of the compass, as ascertained by the sextant, is 12 deg. east. In the afternoon travelled five miles and encamped for the night. The prairie still wet; grass a little better than usual. Grasshoppers seem to be an inhabitant of this country: I noticed that there were plenty in dry places. Prickly pears are becoming more numerous. There is no timber on this side of the river, and we are dependent altogether on flood-wood, which is also very scarce, and buffalo excrement, which is also diminishing in quantity as we go west. No buffalo seen for several days; antelope yet plentiful. The sky overspread with clouds. Wind north-east and some few drops of rain about sun down. Endeavoured to get some astronomical observations during the evening, but clouds prevented.

May 27th.—At half-past five o'clock the barometer showed 26°078, attached thermometer 56 deg., detached thermometer 53 deg. The morning calm—sky clear. Some dew deposited during the night. A trigonometrical measurement with the sextant gives the width of the river at this place 792 yards. From our last night's camping place, we journeyed 12 miles, which brought us to the meridian of the highest peak of Scott's Bluffs, nearest to the river on the south side. By a meridian observation of the sun, I determined the latitude of the north end of these bluffs to be 41 deg. 50 min. 52 sec. We travelled one and three-quarters of a mile from the meridian of these bluffs, when perceiving a heavy thunder shower approaching from the north west, we concluded to camp for the night. One characteristic of all the showers in this country with which we have been visited, is the great winds with which they are accompanied, rushing in fitful and violent gusts, but yet of short duration. To-day, the bottoms near the river have looked refreshingly green, affording a luxuriant herbage for our animals. As you recede from the river, the bottoms assume a more sterile aspect—they produce but little grass or vegetation, with the exception of the prickly pear, which here flourishes in great abundance. The roads this afternoon have been quite dusty, showing that the late rains with which we were visited some forty miles below, did not extend west as far as this. To-day saline efflorescences have again made their appearance in considerable abundance. The bluffs on the opposite side of the river exhibit themselves in a great variety of forms, presenting scenes remarkably picturesque and interesting in their appearance. There can be seen towers and castles of various forms and heights; perpendicular walls, some of whose outlines are circular, others rectilineal. Deep notches, both semicircular and rectangular, seem to be excavated in their summits. Many of these scenes closely resemble the artificial works of man thrown partially into disorder and confusion by some great convulsion of nature. The shower passed to the north, giving us but a slight dash of rain.

May 28th.—At six the barometer stood at 26°048, attached thermometer 53 deg., detached thermometer 52 deg. The morning is rainy with a moderate south-east wind. About eleven o'clock we resumed our journey. The rain having ceased, the wind has changed more into the north-east, and thick heavy clouds overspread the sky. We made 11½ miles during the day, over a soil barren and sterile, according to its present aspect. A very few scattering trees were seen on the opposite side of the river, of what kind we could not tell in the distance; they were, I believe, the first seen for several days, with the exception of small cedars or pines, which are thinly scattered over and upon the sides of the bluffs, more particularly those on the south side of the river. Small hillocks or ant-hills are numerous; they consist of small pebbles or gravel, accumulated with great industry from the neighbouring soil. Mingled with these were found, in different places, small Indian beads, which these insects had collected to beautify and adorn their habitations, I say *collected*, for it cannot be supposed that they were a home manufacture of their own ingenuity. The air in places has been much perfumed by an herb, called by some "southern wood," which grows in large quantities, generally preferring, with the prickly pear, a dry barren soil. Dandelions, pig-weed, pepper-grass, dock, and various other plants common to the east, are to be seen in this country. The prickly pear has a very good flavour, and with sugar makes a very good substitute for fruit.

May 29th.—The forenoon has been rainy; wind still in the east. At 10¹⁰ o'clock the barometer stood at 26°105, attached thermometer 49°7 deg., detached thermometer 48°5 deg. About noon the people were called together and addressed by several of the Twelve upon the necessity of a prayerful, faithful, and upright course before the Lord; and instead of spending time in idleness and vanity, to lay up a store of useful knowledge from every thing that was seen and heard. About one o'clock p.m., we resumed our journey, and travelled eight and a half miles. No grass of any consequence except near small streams, one of which, about 12 feet wide, runs near our camp. A little to the east of this our road passed near the bluffs, in which we saw some soft greyish sandstone: many of the hills consist of large quantities of cobble stone. One of the sandstone rocks projected from the bluffs, very much resembling the stern of a steam boat, and from this circumstance I called it BOAT ROCK. This evening a thunder shower passed over.

May 30th.—Sunday. To-day we appointed as a day of fasting and prayer: the people met in prayer-meeting in the forenoon, and in the afternoon some preaching and exhortation. In the course of the day, the Twelve, with some others, made two excursions among the bluffs, where we all called upon the Lord. At eight o'clock a.m., the barometer stood at 25°974, attached thermometer 62 deg., detached thermometer 64 deg.; the morning calm, and the clouds breaking away, the deep blue sky is seen in places. Towards evening a thunder shower; and just as I was retiring to rest, there came up another small shower of rain from the west. The moon shone in brightness in the east, being about half an hour above the horizon, and by the refraction of its mild rays through the falling drops, it produced a beautiful lunar rainbow in the west, but little inferior in brightness to a solar rainbow. Chimney Rock, though forty miles distant, can be seen from the bluffs, while the lowering peaks of the Black Hills, west of Laramie, present themselves like blue clouds stationary in the horizon.

May 31st.—At five a.m., the barometer stood at 25.955, attached thermometer 38 deg., detached thermometer 35°8 deg. A very gentle breeze from the north west, with a clear blue sky and a frosty carpet of grass, renders the morning serene and pleasant. We travelled nine miles this forenoon, and halted about one and a half miles from the bank of the river, lat. 42 deg. 4 min. 30 sec., and in the afternoon travelled seven and three-quarter miles further and encamped by the side of a stream of water about one rod wide, shallow, and having a swift current. The bottom a mixture of gravel and sand; the water having the same muddy, yellow colour as that in the Platte. The most of our journey to-day has been over a sandy soil, with but little vegetation, making it very laborious and fatiguing to our animals. The monotony of the landscape has been somewhat relieved by a few straggling cotton-wood trees, and larger quantities of willow than usual.

June 1st.—At twenty minutes past five the barometer stood at 25°794, attached thermometer 45 deg., detached thermometer 42 deg. The morning calm and clear. We travelled five and a half miles and halted directly opposite or north of an old trading post, situated on the right bank of the north fork. This trading post is now in ruins—some few chimneys yet standing. Latitude of left bank 42 deg. 9 min. 24 sec. In the afternoon travelled six and a half miles, which brought us opposite Fort Platte, or about 40 rods below, where we encamped, making 227½ miles above the junction of the north and south forks. Fort Platte is situated on the right bank of the north fork, and about half a mile from its junction with the Laramie fork. This fort is now vacated and is fast crumbling to ruins. Its exterior dimensions are 103 by 144 feet, and 11 feet in height, being built of clay or unburnt brick. Fort Laramie is situated on the left bank of Laramie fork about one and a half mile from its confluence with the North Fork. Its walls are built of clay or unburnt brick, being about 15 feet high, and of a rectangular construction, measuring on the exterior 116 by 168 feet. Ranges of houses are built in the interior adjoining the walls, leaving a central yard of above 100 feet square. This post belongs to the American Fur Company, and is now occupied by about eighteen men with their families, under the charge of Mr. Boudeau.

June 2nd.—This morning I intended to have taken a lunar observation for the longitude, but clouds prevented. The day is calm, sky thinly overspread with clouds. Thermometer at six a.m., 52 deg. Soon after our arrival last evening we were visited by some of our people from the fort. They had been waiting with their families for us a few days, intending to cross the mountains with us. They had wintered, with a larger company of the church at Pueblo, about 250 miles to the south. They were from the south part of Illinois and the southern states. From these we obtained some information in relation to the welfare of a portion of our battalion who enlisted last July in the service of the United States against Mexico. This detachment was stationed during the winter at Pueblo, and it was expected that they would be ordered to march this summer to Upper California by the way of Fort Laramie and the South Pass. By a small party from Fort Bridger on the other side of the South Pass, we learned that two weeks since the snow was several feet deep on the Sweet Water and among the mountains. They were obliged to leave their wagons in charge of a portion of their company, and rush through with their horses to this place, in order to find grass to sustain them: the

most of them had just left on their return for their wagons. The North Fork at this our encampment is 108 yards wide, being deeper than usual. Though the bottom is gravel, it is, at this stage too deep to be forded. With a sextant and an artificial horizon, I, in company with several others, crossed over the North Fork in our skiff of sole leather, and walked up to Fort Laramie. We were kindly received and seated in a neat comfortable apartment, and after a social and cheerful chat with Mr. Boudeau and others, we walked down to see his flat boat, which we engaged at the reasonable price of 15 dollars, to ferry our wagons across, as travelling further upon the left bank of the North Fork, would, if not altogether impracticable, be attended with much difficulty. The breadth of the Laramie fork near the fort, is 41 yards. By a meridian altitude of the sun, I determined the latitude of Fort Laramie to be 42 deg. 12 min. 13 sec., differing from Capt. Fremont only 3 sec. of a degree, or about 18 rods. By a mean of several barometrical observations during our short stay of three days, the height of the fort above the level of the sea was calculated to be 4090 feet. On account of Indian aggressions and the great droughts to which this country is subject, agriculture is entirely neglected—they are dependent on the buffalo for meat, and on the States for articles of produce. Mr. Boudeau informed us that the Crow Indians were in the habit of making annual excursions to the fort, and stealing all the horses and mules they could lay their hands upon. Some few weeks before our arrival they had succeeded in stealing all their horses and mules to the number of twenty-four; and in the course of a few years they had stolen upwards of 200 horses from them. The timber in this region is scarce, consisting of some few ash and cotton wood. With a net, which we had with us, we caught some pike-fish.

June 3rd.—The morning is cloudy, with a high south east wind, thermometer standing at five o'clock at 51.5 deg. We commenced ferrying across the north fork early in the morning, averaging about four wagons an hour. Yesterday afternoon we saw with our glasses three or four white men coming in on horseback they were on the opposite side of the Platte and soon arrived at the fort. This morning brought us the news that they were from the States, having made the journey in seventeen days, passing about 2,000 wagons in detached companies on their way to Oregon. One small company is expected in to-morrow, another larger the next day, and one still larger the day following. We understand that these emigrants are principally from Missouri, Illinois, and Iowa. Many other companies were making preparations to leave the frontiers soon after these gentlemen left. The tide of emigration seems to be on the increase. M. Boudeau informed us that they had had little or no rain here for two years, until of late. This afternoon we were visited by a thunder storm from the west accompanied with high wind and hail.

(*To be Continued.*)

THE GATHERING.—KINGDOM OF GOD, &c.

BY ELI B. KELSEY.

"Come out of her, O my people."

The subject of the gathering is a great stumbling stone and rock of offence to many who make but a partial investigation of the gospel as revealed through JOSEPH SMITH. "Why (says the objector) cannot GOD save me as well in my own native land as in the land of America? Why is it necessary for me to leave the land of my fathers, and take my journey to the western wilds of a far distant continent? Nothing is impossible with GOD, and he can save me in one place just as well as another." With this consoling reflection they quiet any feeling of uneasiness that may arise in their breasts, from the signs of the times or the declarations of the servants of GOD. The Lord, no doubt, *could* do many things that he never will do; and one thing it is quite certain He never will do, and that is, save a man who will not first strive to save himself; by rendering obedience to the principles laid down in the gospel. The doctrine of the gathering has been taught to a greater or less extent, in every dispensation of the gospel that has been given to man. Enoch preached the gathering in his day; all that gave heed unto his teaching

were gathered together unto one place, where, no doubt, they united their strength and reared up a temple to the Lord, in which they were instructed in the knowledge of heavenly things, until they obtained such power with God through faith, that they received translation and were thus delivered from the evils that were coming upon the earth, because the inhabitants thereof had rejected the plan of salvation offered them. All flesh had become corrupted before God—the earth *groaned* and travailed because of the dreadful abominations committed upon the face of it; and that the benevolent purposes of the Lord towards those who loved Him and kept his commandments might be fulfilled—that it might not be with the righteous as with the wicked. Enoch and his city were translated to another and fairer realm, where they could bask in the sunshine of His favour, while at the same time His wrath and indignation was poured out upon the inhabitants of the earth, because they rejected the gospel of the gathering taught by Enoch. At a later date, Noah was sent with a message of warning to the inhabitants of the earth, to make known unto them that the God of heaven had determined to send a flood, that the earth might be baptized with water, and iniquity washed from the face thereof.

Noah's message was a principle of *gathering*, to a limited extent at least. It is supposed by many that Noah's ark was intended as a means of salvation for all who would give heed to his message and repent of their sins. This is a great mistake. Noah was never commanded to build an ark for the salvation of a single soul, save those of himself and family. God knowing him to be a good man, and one who would do as he was commanded in all things, entrusted to him the salvation of a *seed* of every species of beast, fowl, and creeping thing; and, in the absence of revelation upon the subject, we have every reason to believe that God told him not only to warn his brethren of what was coming on the earth, but to instruct them to gather together and unite their strength and build arks, like unto the pattern shown him, for the salvation of themselves and families. If they would not put sufficient confidence in the message sent them to do this, and thus manifest their faith by their works, they were not worthy of salvation and could not obtain it. I am aware that there are many pious persons who will not receive any revelations but those recorded in the *Bible*, and who will find fault with the assertion that the inhabitants of Enoch's city accompanied him in his *walk with God*, and that they were translated with him, from the fact that no mention is made of it in the *Bible*. If there is no biblical testimony to substantiate the assertion, there is none against it; and we have the most abundant evidence of the fact in the revelations of God given through his servant Joseph. Abraham was commanded to go out from the land of his nativity into a strange land. He did so, and took with him as many as would believe in the message he had received: he thus obtained favour with God, and by continuing in obedience he ultimately obtained the promise that in his seed *all* the nations of the earth should be blessed—that he should be the father of the faithful, and that all who should come into the kingdom of God, from that time forth, should be his children by birth or adoption. Lot fled out of Sodom to obtain salvation when the cities of the plain were destroyed. Israel fled out of Egypt to escape from bondage, and to enjoy the blessings of a land of promise. God stirred up the hearts of Pharaoh and the Egyptians to oppress them with tasks grievous to be borne, that they might be a willing people when the day of his power should come. I might refer to many examples recorded in the scriptures, where the commandment to “come out of her my people” was gladly obeyed and great blessings obtained thereby.

Jesus endeavoured to establish the principle of the *gathering* among the Jews whilst he was with them in the flesh:—“O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have *gathered* thy children *together*, even as a hen *gathereth* her chickens under her wings, and ye would not.”—Mat. xxiii. 37. We learn from the above, that if the Jews had listened unto JESUS, HE would have set up a standard in Jerusalem, unto which the dispersed of Judea could have gathered, and would have been sheltered under its folds from all evil, as the brood are sheltered under the wings of the hen; and because they would not, a curse was to come upon them, and the **HOUSE** (*temple*) which they prided themselves so much in having built unto the Lord, should be left desolate. He would no more enter into it:—“behold, your house is left un-

to you desolate, as a witness of which the VEIL of the HOLIEST of HOLIES was rent assunder. They were not to behold him again, until they had gathered themselves together, "for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."—Mat. xxiii., 39. Having reference to the time, when, having gathered in from their long dispersion, and built up the waste places of Judea, their enemies would come upon them—their city be taken—and their women ravished—to a time when destruction appeared inevitable; then would He come to their rescue, and they be led to rejoice with exceeding great joy, because of the mighty deliverance they would at that time receive.—See Zechariah xiv.

The subject of the gathering of Israel in the last days is of the most thrilling interest to every Latter-day Saint, one upon which the ancient Saints delighted to dwell. The future glory of Zion was a theme which called forth strains of poetic eloquence from Isaiah's pen. Jeremiah ceased for a time his mourning and lamentation over Israel's sins, and broke forth in exclamations of joy and gladness. Ezekiel, Daniel, Hosea, and their successors had a view of it given them to comfort and console them after a lengthy vision of the desolation and dire calamities that were to come upon Israel, because of transgressions. Its influence upon their feelings was like that occasioned by the sight of a beautiful oasis in the midst of a desert upon those of the weary traveller.

It has ever been the purpose of the Lord to classify his people and separate them from the wicked and ungodly that He might bring them into such situations as would be favourable for their instruction in principles of righteousness, that they might be governed by laws of His own enactment, which could not be done were they to remain in a scattered condition, for as the heavens are above the earth, so are the ways of the Lord above those of sinful men; as light is opposed to darkness, so are his laws opposed to those of all the wicked kingdoms of the earth. Mankind are much more prone to follow evil than good; of this we have abundant evidence in the conduct of the children of Israel, hence God sought to separate them from every other nation, lest they should partake of their sins, and consequently receive of their plagues. Who is there that cannot see the necessity of such a separation? What affinity hath light with darkness, or the Sons of God with those of BELIAL? NONE; therefore they should be separated for the best of all reasons, they cannot live together.

God, at sundry times has endeavoured to establish His kingdom upon the earth: in every case it has been thrown down and destroyed. But He has declared by the mouth of the prophet Daniel, that in the last days He would set up (begin) a kingdom upon the earth, which should not be thrown down, neither be given to another people (than His Saints).—See Daniel ii., 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Five things are essentially necessary in the formation of a kingdom, viz.: 1st, SPACE (without which no kingdom can exist); 2nd, A KING; 3rd, SUBJECTS; 4th, LAWS for the goverment of those subjects; 5th, OFFICERS, duly authorised to administer those laws. We find from reading the next verse, that the kingdom spoken of was to take its rise in a mountainous country, "forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the King what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

Inasmuch as space is essential to the existence of this kingdom, and we have proven that the centre of this space, or at least that portion from whence the kingdom takes its rise is mountainous, it only remains to be proven in what part of the earth's surface this space is situated; to do this, it will be necessary to take into consideration the location of the various kingdoms forming the great image spoken of by Daniel. 1st. The Babylonian Empire, represented by the head of gold. 2nd. The Medo Persian Empire. 3rd, the Grecian. And the 4th, represented by the legs of iron, was the Roman Empire. The feet and toes, part of iron and part of clay, represent the KINGDOMS of modern Europe, into which this last great empire was di-

vided. Hence it appears, that the image lies extended from east to west—the head of gold, and the breast and arms of silver, in Asia. The belly and thighs of brass, extending to the borders of Asia and Europe. The legs of iron, and feet and toes, extending to the western bounderies of Europe. Now the STONE or KINGDOM spoken of by Daniel, is to *smite* the image on the feet, to do which it must necessarily come in contact with them from an opposite direction, or from the west. Where will it come from? the midst of the Atlantic Ocean? No; for as before shown, it is to take its rise among *mountains*, consequently we must of necessity cross to the continent of America in search of it. Now, that the portion of SPACE in which the kingdom is to take its rise has been traced to the American continent, it remains to be proved in what part of that land it is situated. Inasmuch as God is the King or head of the government to be established in the last days, it will only be necessary to prove in what portion of the American continent he will reign, to find where the seat of his kingdom will be.—Micah iv. 7. “And I will make her that halteth, a remnant, and her that was cast off, a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even for ever.”

From the above we learn that the name of the capital of His kingdom is to be called Zion. Now let us seek for the location of Zion. “Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King.”—Psalms xlvi. 2. “I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of the wood.”—Psalm cxxxii. 4—6 verses. By comparing these passages with those before quoted, we find that Zion is located in the fields of the wood (prairies of the wilderness) in the northern part of America. Indeed we might with propriety consider the Gentile nations of the New World as forming a part of the feet and toes of the image, from the fact that they are the descendants of those inhabiting the kingdoms of modern Europe, and have all the characteristics pointed out by the prophet.—See Daniel ii, 41—44.

The inhabitants of Zion are to be gathered out of all nations—See Jeremiah xxxi. 6, 7 and 8 vers.

“For there shall be a day, that the watchman upon Mount Ephraim shall cry, arise ye, and let us go up to Zion, unto the Lord our God. For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel, Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with the blind and the lame; the woman with child and her that travalleth with child together: a great company shall return thither.”

(To be continued.)

TO THE SAINTS IN NOTTINGHAM, MANSFIELD, AND CHESTERFIELD.

Liverpool, Feb. 15th, 1850.

My dear Brethren and Sisters,—I feel it a duty incumbent upon me to address a few lines to you, whom I love in the Lord Jesus Christ. The fulness of the everlasting gospel being revealed from the eternal heavens in these last days, hath made us one, in the family and kingdom of our God, and hath wound around our hearts the cords of love and sweet affection, that are seldom fully known or felt, except when we are called to part. And then, yes, then, dear brethren, we feel a bond of love stronger than the ties of nature or the cords of death. Why such feelings of love and affection towards each other? We once were strangers, scattered as sheep without a shepherd. We wandered forth among our fellow men. A resting place we could not find. While false shepherds howled, and wicked men ruled; and the poor were made to mourn in darkness and confusion. Wretchedness and misery spread their broad curtains over our benighted land. The cries of the poor and needy were heard in every street and lane, mingled with the prayers and supplications of the widow and fatherless—perplexity and fear filled the hearts of many who were looking forth on the things that were coming on the earth. While

a few mingled their cries to God, to hasten on that happy time when an angel would bear the fulness of the everlasting gospel to the earth. That the righteous and the honest in heart might be gathered into the covenant with Abraham, when the meek shall inherit the earth, and delight themselves in the abundance of peace, and wickedness be cut off from the earth. At last, the long looked for period came. God, who is ever willing to hear and answer the consistent prayer of the humble, condescended in his infinite mercy and royal favour, to hear the prayer of his servant Joseph; and sent an angel with the priesthood, with all its privileges, gifts, and blessings, that a warning voice might go forth upon the face of the whole earth; that the ears of all living might hear, and know the mind and will of God. 'Twas then, my dear brethren, that light began to spread its glorious rays among the sons and daughters of men. Many caught the gladening sound, and yielded obedience to the laws of heaven; and were soon clothed with the power and priesthood of God, and went forth proclaiming salvation; opening the eyes of the blind—unstopping the ears of the deaf—casting out devils, and healing the sick; stemming every opposition, and riding forth to the four quarters of the earth, breaking down the strong holds of darkness, and building up the kingdom of God. Then, indeed, did the false shepherds rage and foam, while the wicked rulers combined to persecute and put to death the servants of the Lord. Thousands living under the broad banner of American liberty, were driven from their homes in the midst of winter, to seek a shelter in the dark and dreary wilderness. While many widows and orphans were left to mourn over their husbands and parents, who were martyred for the truth, and now sleep in the cold arms of death, and the servants of God were dragged to prison, and bound in chains for months. Then, thought the wicked, all their hopes are lost. Mormonism must now fall to the ground. But hark! the chains were burst asunder. The prison doors were opened, and these same men were again abroad on the earth, proclaiming the same faith, and adding thousands to their numbers. They crossed the great expanse of waters, and raised the same standard—on this, our native land. Hundreds, ere long, drunk deep at the fountain of truth, and tasted of its power. Then proudly raised their voice to tell the gladening news. It soon spread itself to all the principal towns in England, Scotland and Wales. At last, it reached you, borne forth by a feeble instrument, yet attended by an unseen power; only known to those who keep the commandments of God. You listened, you ridiculed, you opposed, and thought to drive it from your midst. But it was all in vain; it had its origin in the heavens. Its authority was the holy priesthood; its power was from God; and its principles were truth, eternal truth. The Atheist, the Deist, and the professed christian, were alike convinced, and gave humble obedience to the laws of God. You then mingled your prayers together, to Him who never sleeps. Nor did your cries ascend in vain. God who knows the thoughts and intents of the mind, beheld the integrity of your hearts, and poured upon you his Holy Spirit. Then visions, dreams, prophecy, tongues, interpretation of tongues, and healing the sick were known and felt in your midst, which all proved to you, that there is a God in Israel, whose arm is not shortened that it cannot save, neither his ear heavy, that it cannot hear. Then you knew that what you once opposed was true. And that those who bore the message to you, were the servants of God. Soon that spirit that filled the bosom of the Redeemer of the world, was shed abroad in your hearts, and joy and gladness seemed to beam in every countenance. And your love to those who taught you the truth was like an anchor to the soul, sure and steadfast. And when from them, you were called to part, you felt that they were brethren, and as dear to you as life itself. And theirs to you was not less. And if the wishes of the heart can bless, theirs will not be lost for you; your kindness to me, and the servants of God will not be forgotten, and will meet a reward in the resurrection of the just, if you continue faithful to the end, keeping the laws and statutes of God, given in these last days, for the salvation of Israel. Forget not those who labour among you, but esteem them highly, for the works sake. Hold fast to every just, virtuous, and holy principle, remembering that the eyes of the Lord are over the righteous for good,—and what you mete to others, will be measured to you again, pressed down and running over, for that which you sow you shall also reap. Joseph Smith was a prophet of

the Lord. The *Book of Mormon* is true. Their testimony with the living priesthood of God will go forth upon the face of all the earth, until Judah and Jerusalem become pleasant unto the Lord, and Zion rise and shine as clear as the sun, and as fair as the moon, and until nothing but righteousness shall be known within her borders. May the choicest blessings of Israel's God rest upon you, and may you be gathered, saved, and exalted in the kingdom of our God, is the prayer of your servant, for Christ's sake.

G. RODGER.

The Latter-day Saints' Millennial Star.

APRIL 1, 1850.

AN ADDRESS TO THE SAINTS.—In accordance with the notice given in the Editorial of our beloved President, published in the STAR of March 15th, I have been left in charge of the publishing department of the church in this land during his absence. I enter upon the discharge of the duties of the station which I have been called to fill with a lively sense of my own weakness, and of my dependence upon the Giver of All Good, for that measure of his spirit that shall enable me to write and select such matter for publication as will interest, edify, and instruct the Saints, and preserve, undimmed, the present brilliancy of the MILLENNIAL STAR. I trust that the Saints will uphold me by their faith and prayers, and not cease to remember our beloved brother, that he may be greatly blessed in his journey to and from Council Bluffs, and preserved from all the dangers thereof, both by sea and land. With an earnest desire for the rapid spread of Truth, and the welfare of all Saints, I subscribe myself your affectionate brother in the Gospel of Peace,

ELI B. KELSEY.

As an off-set to the many false and slanderous declarations of enemies and apostates, with regard to the character of Joseph Smith, we publish in this number of the STAR an extract from the speech of John S. Reed, Esq., delivered before the Illinois State Convention, held in the Spring of 1844.

Although Mr. Reed was a warm friend and enthusiastic admirer of the PROPHET, he never became a member of the Church, nor, indeed, of any of the religious sects of the day. He was not what the world calls a *Christian*, yet he was a true *philanthropist*. He was a friend in need, therefore a friend indeed. While religious animosity and political excitement was at its height, when greedy aspirants and political demagogues were loud in their denunciations of the "Mormon Prophet," Mr. Reed stepped forward and nobly defended the character of his friend, thus exhibiting a bright example of *disinterested* self-sacrifice in the defence of injured innocence. May the Lord bless him according to his work.

There are several conferences that have not as yet given us notice, whether they intend quadrupling their subscription for the STAR or not. We wish it to be distinctly understood, that those conferences that do not quadruple the number taken by them at the time the proposal for the increased circulation was made, they cannot have them at less than the present price. The greatly reduced price proposed will not justify, unless we can issue four times the present number. Let each branch through their agent, be responsible to the general agent of the conference, for the number subscribed for, until the end of the volume; the conferences will be held

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responsible to this office in the same manner. About two-thirds of the conferences have sent in their orders for four times their usual subscription, and it is hoped that the remaining conferences will hasten and send in their reports as speedily as possible, as we wish to commence the increased circulation by the first day of June next, and it is necessary that the printer should have several weeks notice, to enable him to prepare for the exigencies of the case. After the first day of June all parcels weighing over twenty-five pounds will be sent by the luggage trains; in this way the carriage of them will, notwithstanding their increased bulk, cost less than at present.

AN EXTRACT FROM THE SPEECH OF JOHN S. REED, ESQ., DELIVERED BEFORE THE STATE CONVENTION OF ILLINOIS IN THE SPRING OF 1844.

From the "Times and Seasons," vol. 5. page 549.

Mr. Chairman:—I cannot leave this subject and do justice to my own feelings, and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen. Smith, was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of the community (in which he resided), and he was often spoken of as a young man of intelligence, and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed christians believe in—I have often observed to my best informed friends, (those that were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the Great Dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy-youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he should find hid in the earth, an old history written on golden plates, which would give great light and knowledge concerning the will of God towards his people in this generation; unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of the church of Latter-day Saints, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he (Joseph Knight) has passed through in consequence of mal-administration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of father Knight's, about four miles from me, and began to preach the gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerously attended; the eyes of all people were upon him with astonishment. Oh, Mr. Chairman, the world was turned up side down at once, and the devil always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears, and jump, and kick, and run about like mad, calling for rotten eggs to help in the cause; you would have thought, sir, that Gog and Magog were let loose on the young man. He called upon

the worlds people, (as they are called) but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to his aid, and uniting their efforts roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. The cry of "false prophet! false prophet!!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent, was heaped upon him. Yes, sir, the same spirit that influnced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots who were afraid if they let him alone, their doctrines would come to nought. What was the result of the persecution in Massachusetts?—Why, Sir, warrants were made out by those churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy, by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. "Tell it not in Gath" nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves and shed innocent blood, which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

Oh my God! when in one portion of our country, blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the spirit directs, and in the other are great rejoicings in consequence thereof; where, I ask, is that boasted freedom for which our fathers fought and bled? O thou who holds the destinies of all things in thine hands here below, return these blessings unto us, that we may keep them as precious jewels, till time is no more. But, Mr. Chairman, I am wandering too far from the subject, I will return to the persecutions which followed Gen. Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about 10 o'clock, A. M. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you, that not one blemish nor spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments deliberation, the court pronounced the words "not guilty," and the prisoner was discharged. But alas! the devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half-an-hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by father Knight, who was like the old patriarchs that followed the

ark of God to the city of David. We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. Oh, my God, sir, what were my feelings, when I saw that woman, who had but a few days before given herself, heart and hand, to be his consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes; yes, sir, it seemed that her very heart strings would be broken with grief. My feelings, sir, were moved with pity and sorrow, for the afflicted; and on the other hand, they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning, about 10 o'clock, the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the soot boy thereof; which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half-an-hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape, who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers." We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself, it was the Lord's work, and marvellous in our eyes.

This Mr. Chairman, is a true history of the first persecution that came upon General Smith in his youth among professed christians, and in a country heralded to the ends of the earth, as a land of freedom; where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes, sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to nought by that overruling power that controls all things and brings to nought the councils of the wicked.—Mr. Chairman, little did I think, that I was defending a boy that would rise to eminence like this man; a man whom God delights to honor as a prophet and leader of his people:—one to whom he has given the keys of heaven and earth, and the power of David, and said to him whatsoever you bind on earth shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, sir, that

God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgment that God shall direct.

I add no more.

AN EXTRACT FROM HINDOO THEOLOGY.

From "Chambers' Information for the People."

"The Vedas, or the ancient sacred books of the Hindoos, distinctly set forth the doctrine of the infinite and eternal supreme being, (thus,) according to the Vedas, there is 'one unknown, true being, all present, all powerful, the Creator, preserver and destroyer of the universe.' This supreme being 'is not comprehensible by vision, or by any other organs of sense; nor can he be conceived by means of devotion or virtuous practices.' He is not space, nor air, nor light, nor atoms, nor soul, nor nature: he is above all these, and the cause of them all. He 'has no feet, but extends everywhere; has no hands, but holds everything; has no eyes, yet sees all that is; has no ears, yet hears everything that passes. His existence had no cause, he is the smallest of the small and the greatest of the great;' such is the doctrine of the Vedas in its purest and most abstract form; but the prevailing theology which runs through them is, what is called *Pantheism*, or that system which speaks of God as the soul of the universe, or as the universe itself, accordingly, the whole tone and language of the highest Hindoo philosophy is Pantheistic. As a rope, lying on the ground, and mistaken at first view for a snake, is the cause of the idea or conception of the snake which exists in the mind of the person looking at it. So, say the Vedas, is the Deity the cause of what we call the universe. 'In him the whole world is absorbed; from him it issues; he is intwined and interwoven with all creation.' 'All that exists is God; whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being.' Seeing, say the Hindoos, that God pervades and animates the whole universe, everything living or dead, may be considered a portion of the divine substance: in this way, whatever the eye looks on, or the mind can conceive, whether it be the sun in the heavens or the great river Ganges, or the crocodile on its banks, or the cow, or the fire kindled to cook food, or the Vedas, or a Brahmin, or a tree, or a serpent, all may be legitimately worshipped as a fragment, so to speak, of the Divine Spirit. Thus there may be many millions of gods to which Hindoos think themselves intitled to pay divine honors. The number of Hindoo gods is calculated at 330,000,000, or about three times the number of their worshippers."

Many a Christian on reading the above, would, no doubt, shudder with holy horror at the monstrous absurdities and ignorance and blindness of the poor Hindoos, and thank God with all the sincerity imaginable, that he was born a Christian and not a Hindoo: but let him examine the following few extracts of apostate Christian theology, as believed in this enlightened age of gospel light and glory, and compare it with the above, and tell me which is the most reasonable.

APOSTATE CHRISTIAN THEOLOGY: "There is but one living and true God everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible; and in the unity of this godhead there be three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost." Not three, but one, and not one but three; he made the heavens and the earth in six days *out of nothing*, and at the last day he will judge all flesh, and drive the material world into nonentity; he is so great that he is everywhere present; and so small that he can reign in the human heart, having neither body, parts, nor passions; he has no eyes, yet sees all his works, even the bottomless pit is naked to his view. He has no mouth, yet he will say to the wicked depart ye cursed, and to the righteous come ye blessed. Has no ears, yet he hears the prayers of his people; his ears are ever open to their cry; has no hands, yet wrote with his fingers upon tables of stone; and his arm is not shortened that it cannot save; no parts, yet sits upon a throne: and without feet makes the earth his footstool; although he has no passions he is angry with the wicked, and will send them to hell to burn in brimstone for ever and ever; and willeth not that any should be lost, but that all might be saved, and loves his saints. He is not

comprehensible by vision or any of the organs of sense. Being invisible never was seen and past finding out. He is not space, nor air, nor atoms, nor soul, nor nature. He is his own father, his own son, and his own mother, and yet sent his son into the world; he took upon him a body of flesh, bones, and blood, died, rose again, ascended to heaven, and sits at his own right hand. And yet, let it be remembered, this god of three persons and of one substance has neither body parts or passions. Three persons, one of which was crucified, yet without a body. He rose from the dead and took his body, and yet he has no body. He is worshipped in as many different ways and forms as their are sects; he is in not the least particular how it be done, so that it be done in sincerity. His three persons being everywhere present, he is in what we taste, or see, or smell, or hear, or feel. I once heard a minister, when preaching in the open air, (a baker's cart passing by) say, that this god of three persons was in the big loaf, in the horse, in the cart, in heaven, in hell, in the West Indies, and in his hearers hearts, at the same moment. In order to worship such a being, we must direct our thoughts to everything and every place at the same time; if not, which particular portion of him are we to worship. His three persons being everywhere, we need not go to heaven to be in his presence, as he must be equally as much on earth or anywhere else as in heaven; (the Hindoo word seems the most consistent, as they adore everything in which he exists) great indeed is the mystery of sectarian godliness! tons of money, which might have been used in succoring the thousands of starving poor, have been spent in sending missionaries to convert the heathen—but to what? to Christian Paganism.

Rejoice then, ye Saints, that light has dawned upon your benighted understanding; I say, rejoice, that when darkness filled the earth, and gross darkness the minds of the people, the heavens have been opened, angels have ministered, and restored the everlasting gospel through which we begin to become acquainted with, that God who made heaven and earth, the seas and fountains of water, to whom be ascribed honor, power, and dominion. Amen.

W. C. DUNBAR.

THE UNKNOWN COLORADO OF THE WEST—TESTIMONY OF MR. SMITH,
DELEGATE FROM NEW MEXICO—THE CHINESE IN CALIFORNIA.

(From the "New York Herald," Feb. 18, 1850.)

Washington, Feb. 16. 1850.

The recent reported discoveries of ancient ruins on the Colorado of the West, of such grandeur as to surpass the pyramids of Egypt, has awakened the public curiosity respecting that unknown region. Whether those monuments exist or not, is of small practical consequence, except so far as their existence would go to prove the existence of a fertile and habitable country. To all practical men, therefore, those parts of your correspondent's long letter about the ruins, which includes some passing remarks upon the fertility of the valley of the Colorado, are of the highest importance. The valley and tributary vallies of that river, may embrace a productive region sufficient for the subsistence of a populous state; but down to this time, our politicians have united upon Deseret (proper), lying to the north, and New Mexico on the east, without once entertaining the idea of the possibility of a fine country turning up on the unexplored Colorado.

Mr. Hugh Smith, the delegate to Congress from New Mexico, informs us (and the official reports also inform us) that the United States Military in New Mexico have made several incursions into the Indian country, over the Rocky Mountains, or Sierra de los Mimbres, and among the vallies tributary to the Colorado. They describe these vallies as fertile, and highly productive. The Indians have cattle and horses, and the surrounding mountains abound in wild sheep. Now in the neighborhood of the Salt Lake, a region which the Mormons cultivate to the successful yield of fifty bushels of wheat to the acre, when Fremont first explored it, he found a few wild Indians, subsisting on roots, fish, and insects. The country was too poor, under Indian management, to subsist either horses or cattle. This fact

will place the Colorado country some three or four hundred miles south of Salt Lake, in a most favourable light. In that country, as far as explored by Colonel Washington and others, the Indians live comfortably, and are formidable warriors, from being abundantly supplied with good horses.

We have no doubt that when this *terra incognita*—this unknown valley, and its tributaries of the great Colorado, are explored, an area of good productive soil will be found sufficient for another State in good time, or sufficient, at all events, as a refuge for the various Indian tribes, now being rapidly hemmed in on all sides by the advancing settlements of the white man.

During the coming summer we expect an interesting report from the military exploration detailed to the Salt Lake last season, with a view of proceeding to the southward, to the settlement of the mystery which clothes the great Colorado. It is still the intention of Colonel Fremont to complete his surveys of all that portion of our country west of the Rocky Mountains, by a tour down the Colorado; and if, in the settlement of the territorial question, he should be excluded from the Senate, he will probably, during the present summer, repeat his attempt to enter that valley by crossing the mountains, an experiment which, in his first effort, resulted so disastrously.

It appears that the Chinese are not that stay-at-home people which they have been represented to be; but that they are as fond of circulating among the "outside barbarians" as the Yankees themselves. Mr. King says, there are several thousand Chinese in and about San Francisco, and that they are driving a most lucrative business in putting up Chinese houses, built in Canton, and imported in American ships, with celestial carpenters, from the central flowery kingdom. Indeed, there were marks of the Chinese on the west coast of North America, on the first voyages of the Europeans along that coast, in the cross breeds of the Indian tribes; and it may be that the ruins on the Gila and the Colorado, &c., are the memorials of a race originally from China.

The fact is, the mysteries, and wonders, and curiosities, and resources of our new territories, desert as is their general aspect, are just beginning to be understood.

AMERICAN ANTIQUITIES.

From the "Picayune."

Several specimens of American antiquities have recently arrived in this city. They were discovered by an American traveller whilst exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is wholly unknown to the present inhabitants, either by tradition or history. They comprise two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in a most perfect state of preservation.

The removal of these heavy pieces of statuary from the mountains was accomplished by means of wooden sleds, transported by canoes to the mouth of the Penuco, and from thence shipped to this port.

The largest of the idols was undoubtedly the God of Sacrifice, and one of the most important. It is of life size, and the only complete specimen of the kind that has ever been discovered and brought away from the country. The smaller idol is the God of sorrow, to whom worshippers came to offer up their devotions for the tears it shed, and the reliefs afforded in their griefs. This statue is diminutive, the carvings plain, and the whole simply devised.

The sacrificial basin measures two feet in diameter, and displays much skill and truth in the workmanship. It is held by two serpents, intwined, with their heads reversed—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians. The Egyptian gallery of the British Museum contains several specimens of the work here described.

10, Henry Street, Sheffield Park, Sheffield, Feb. 8, 1850.

Brother Pratt,—The above is an item I clipped from the St. Louis Weekly Union, of Dec. 29, 1849. Thinking, perhaps, it would be interesting to the readers of the STAR, I forward it to you.